

Notes

6. The Need for Community: Exodus 25:8

1. See, for example, Gabriel, *The Military History*, 97 ff. For a more recent discussion, see Sommer, “Biblical Criticism.”
2. For a detailed model of how the Tabernacle and its implements might have looked, see Levine, *The Tabernacle*.
3. Sommer, *The Bodies of God*, esp. chap. 2. For a more detailed account of my response to Sommer, see my essay “What the Bible Can/Cannot Teach Us about God,” in *Imagining the Jewish God*. Sommer also has an essay in this volume.
4. Friedman, *Commentary*, 255–56.
5. Talmud, *Sanhedrin* 56a.
6. Maimonides, *Mishneh Torah* 14, Kings and Wars, 9.1. One thing that can be said in defense of Maimonides’s interpretation is that unless a commandment prohibiting murder had been given to Adam and Eve, it is hard to see how Cain can be punished for murdering Abel.
7. Mishnah, *Kiddushin* 14:4.
8. Maimonides, *Mishneh Torah* 1, Idolatry, 1.2.
9. Kant, *Religion*, 108–9.
10. For a modern critique of social contract theory, particularly that of Spinoza and Mendelssohn, see Novak, *The Jewish Social Contract*, esp. chap. 6.
11. Mendelssohn, *Jerusalem*, 56–64.
12. Talmud, *Yoma* 67b.
13. Maimonides’s position is that because God does not do anything in vain, there are reasons for every commandment. The difference between the ordinances and the statutes is that the reasons for the former are easier to discern than those for the latter.
14. See, for example, Sarna, *The jps Torah Commentary*, 156.
15. Rashi, *Chumash*, vol. 2: see commentary on Exodus 31:18 and 33:11.
16. Note that this occurs at Numbers 14, not, as is often thought, after the Golden Calf.
17. *Ethics of the Fathers*, 3.3, in Birnbaum, *Daily Prayer Book*, 494.